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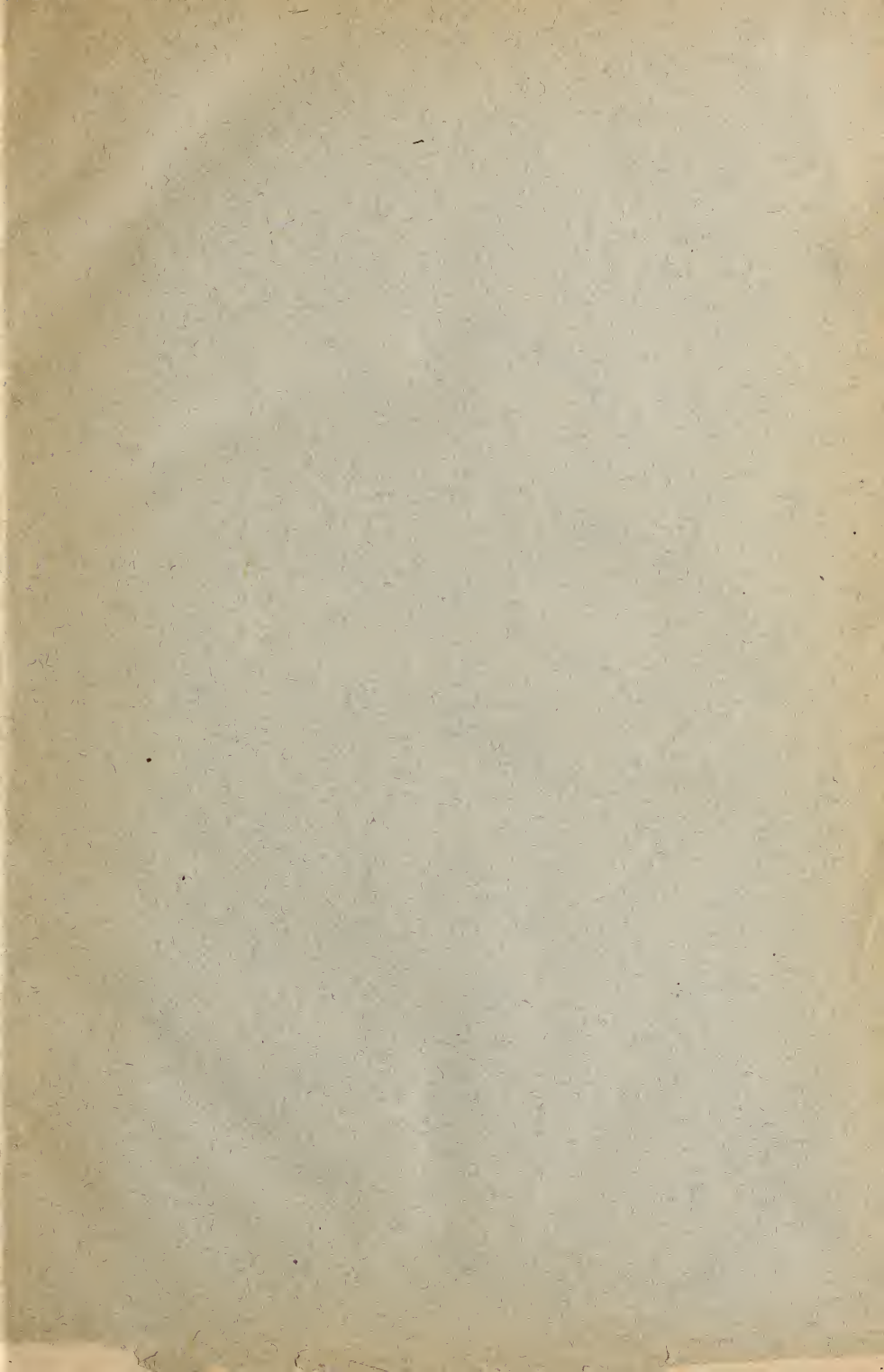
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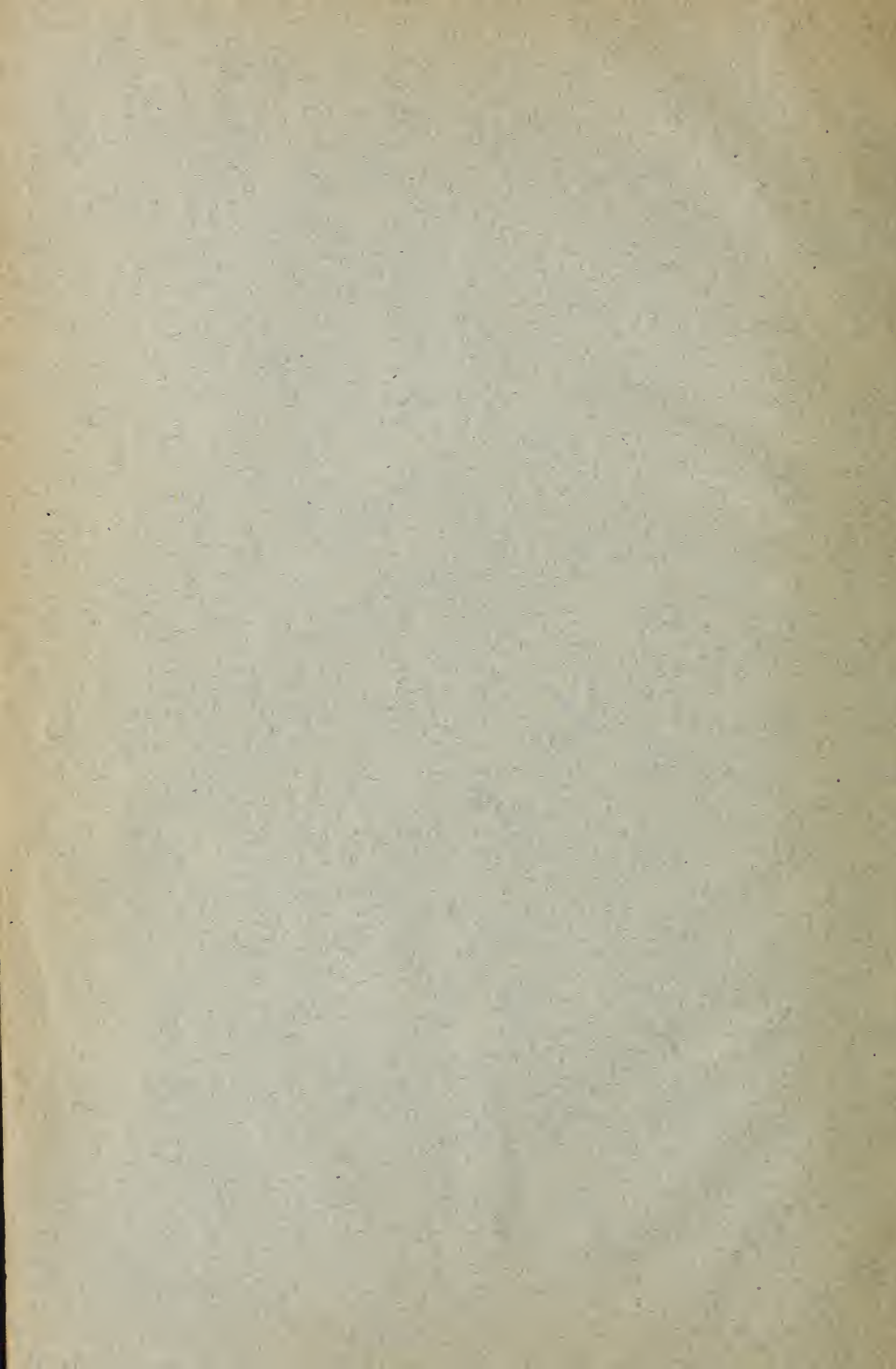
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A
HISTORICAL ACCOUNT
OF
CHRIST CHURCH, BOSTON.

An Address,
DELIVERED ON
THE ONE HUNDRED AND FIFTIETH ANNIVERSARY
OF THE OPENING OF THE CHURCH,
December 29th, 1873,
BY THE RECTOR,
THE REV. HENRY BURROUGHS.

(PUBLISHED BY REQUEST.)

BOSTON:
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1874.

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"THIS IS NONE OTHER THAN THE HOUSE OF GOD, AND THIS IS
THE GATE OF HEAVEN."



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CHRIST CHURCH, BOSTON, 1723.

"MAY THE GATES OF HELL NEVER PREVAIL AGAINST IT."



ADDRESS.

THE first settlers of Boston styled themselves "children of the Church of England," and counted it their glory to be called after her name, and before the *Arbella* left Yarmouth, on the 8th of April, 1630, the Governor, John Winthrop, with the ministers and magistrates of the new Colony, desired the prayers of the Bishop of London, and of the rest of their brethren in and of the Church of England. But, after they arrived here, they not only neglected to make any provision for the English Church, according to their charter, but denounced the Book of Common Prayer as a sinful violation of the worship of God. A fine of five shillings was imposed upon any one who observed Christmas Day, or the like festivals, and a similar fine upon any one who did not resort to their meetings on the Lord's Day, and on the days of Fasting and Thanksgiving appointed by authority, and no days commanded to be observed by the Church of England were regarded. No attention was paid to the requisition of Charles II., that "such as desire to use the Book of Common Prayer, and perform their devotions after the manner as established in England, be not denied the exercise thereof;" and the Commissioners, whom he sent over to remonstrate with the General Court, brought back the reply that they refused to be dictated to in religious matters. It was not until 1677 that the severity of the laws was so far relaxed as to permit divine service to be performed after the manner of the English Church. The Rev. Robert Ratcliffe arrived in the *Rose*, frigate, on the 15th of May 1686, and officiated in the library at the east end of the

Town Hall, and afterwards in the Exchange. In 1689 a wooden chapel was built, and named King's Chapel. This building was enlarged in 1710, but was found in the course of twelve years more to be too small for all who desired to attend, and it was decided to build a new church at the north end. The mill creek, a canal cut through the narrow neck of land that separated the Mill Pond from the harbor, now in part covered by Blackstone street, was generally recognized as the dividing line between the north and the south parts of the town.

Our earliest record gives an account of the first steps taken towards building Christ Church, in the following words :

Laus Deo.

Boston, New England.

The second day of September, 1722.

At the request of severall Gentlemen who had purchased a piece of Ground at the North end of Boston to build a Church on, the Reverend Mr. Samuel Myles ordered his Clerk to give notice to his Congregation, That all those who were willing to contribute towards erecting another Church at the North end of Boston were desired to meet at King's Chappel the Wednesday following.

Agreable to which Notification several Persons assembled and chose Mr. John Barnes, Treasurer, Thomas Graves, Esq., Messrs. George Craddock, Anthony Blount, John Gibbons, Thomas Selbey and George Monk a Committee to receive Subscriptions and build a Church on said ground at the North end of Boston.

The preamble to the subscription :

Whereas, the Church of England at the South part of Boston is not large enough to contain all the people that would come to it, and severall well disposed Persons having already bought a piece of ground at the North part of said Town to build a Church on,

We, the subscribers, being willing to forward so good a work, do accordingly affix to our Names what each of us will chearfully contribute."

At the head of the list stands the name of the Rt. Hon. Earl of Thanet, who gave £90. His Excellency Francis Nicholson, Governor of South Carolina, gave £69, and also five cedar posts and sixty-five planks, freight free. Among the subscribers were the Hon. Lady Blackett, Leonard Vassall, Charles Apthorp, William Price, Peter Faneuil, and several persons living at Antigua and Barbadoes. The whole amount contributed was £2184, and £1230 was received afterwards from the sale

of pews. The land was conveyed from A. Blount to John Barnes and others, and from them to the Rector, Wardens and Vestry of Christ Church by an Indenture, on parchment, now in our possession, which provides that the right of presentation to the Rectory shall be in the Wardens and Vestry; and a by-law, made in 1724, directs that no one shall have a vote at any of the church meetings unless he holds a just title to a pew, and that there shall be but one vote for a pew.

On the 15th of April, 1723, the Rev. Samuel Myles, Incumbent of King's Chapel, accompanied with the gentlemen of his congregation, laid the first stone, concluding the impressive ceremony with the words :

“May the gates of Hell never prevail against it.”

The Church was opened for divine service on the 29th of December, 1723, the Sunday after Christmas Day. The Rev. Timothy Cutler, D.D., officiated, and preached from Isaiah, fifty-sixth chapter and seventh verse: “*For mine house shall be called a house of prayer for all people.*”

There are a few parishes and religious societies now in existence that were founded before 1723, but there is no other house of public worship in Boston as old as this, and, with the single exception of the old State House, which has been so much altered as almost to have lost its identity, Christ Church is our most ancient public building.

It is seventy feet long, fifty-feet wide, and thirty-five feet high. The walls are two and a half feet thick. The tower is twenty-four feet square, and its walls are three and a half feet thick. The spire rises to the height of one hundred and seventy-five feet, and is a well known guide for vessels entering the harbor. The resemblance of the architecture to that of churches built at the same period in England has given rise to the opinion that this church is modelled after one of the designs of Sir Christopher Wren. When the opening services were held the building was not completed. A portion of the plastering was done in 1725; the pillars were enclosed and the windows hung

in 1726, and the steeple was not finished until 1740. There was formerly an East window, for which the Vestry voted, in 1728, that "a convenient number of iron rods should be provided, and put up with all expedition." There were three aisles, and the pews were square. The pulpit stood on the north side of the middle aisle, near the chancel, with the reading desk in front, and below that, a desk for the clerk, a very important functionary in those days who, besides waiting upon the Rector, led in the responses, gave out notices, announced the psalms to be sung, and kept the register of baptisms, marriages and funerals, and for these services received a salary of £30 a year. In 1726 the Vestry voted that, "a pew be built at the north side of the altar for Mr. Edward Mills, he paying as much for said pew as any other person;" also, that "a pew be built, by the pulpit, ranging with Capt. Temple's, for the use of Capt. Wells." In 1730 the new pew under the pulpit was granted to Capt. Sleight, and a large pew was constructed, handsomely lined, and provided with six Prayer Books for the use of the gentlemen of Honduras who had sent gifts of logwood to the parish.

The lot next north of the church, on which the Academy was afterwards built, was bought of John Baker, in 1739, and conveyed to the Wardens and their successors for the use of Christ Church forever. Other lots on the north and south of the church were bought or given at various times, and afterwards sold.

The first Wardens were Thomas Graves and Anthony Blount, and the first Vestrymen were H. Franklin, Edward Watts, John Gibbs, Gillam Phillips, John Corney, George Monk, North Ingham, and Robert Temple. It was an ancient custom for the Wardens to stand at the great doors of the church on Christmas Day to receive the alms for the poor. It was evidently difficult to secure punctuality at vestry meetings, for a fine was imposed upon any member that "doth not appear within two hours after the time appointed for a meeting."

Reverence for the house of God, and a determination to preserve order during divine service manifest themselves in the vote that "no naills nor pinns be put in the pillars nor the front of the gallerys with a design to hang hatts on," in the appointment of an officer with a salary of £3, to keep the boys in order in the galleries, and the direction to the sexton in 1730 "for the future, to keep the rails at the Altar clear from boys and negroes setting there."

While the Episcopalians of Boston were laying the foundations of Christ Church God's providence was preparing Timothy Cutler in Connecticut to be its first Rector. This eminent man was the son of Major John Cutler, and was born in Charlestown, Mass., in 1683. He graduated at Harvard College in 1701, and was admitted to the Congregational ministry at Stratford, Conn., Jan. 11, 1710, having been selected as one of the best preachers that could be found in Massachusetts or Connecticut, and sent to Stratford in order to prevent the growth of the Episcopal Church. In 1719 he was appointed Rector, or President, of Yale College. Here he became intimate with Samuel Johnson, a tutor in the college. Johnson had seen and visited the Rev. Mr. Pigot, at Stratford. He had also received a copy of the Book of Common Prayer from Mr. Smithson of Guildford, at a time when both he and Cutler had become convinced of the necessity of employing great care in preparing for a solemn address to the Lord of Heaven, and were already doubtful of the propriety of using extemporaneous prayers in public worship. Johnson availed himself of the language of the Liturgy in his ministrations at West Haven, and people came from a distance to hear one so "gifted in prayer." It is related that they were so moved by the fervent, penitential supplications of the Litany that they found themselves joining in the earnest petition, "Good Lord, deliver us." In the Library were the works of our great English Divines, a recent gift to the college, and Cutler and Johnson eagerly studied Archbishop King's "Treatise on

the inventions of man in the worship of God," Pearson on the Creed, Bingham's *Antiquities*, Hooker's *Ecclesiastical Polity*, and the writings of Bull, Barrow, Patrick, South, Whitby, Sherlock, and many others of the Church of England. New light dawned upon their minds, and they found that there had been from the Apostles' time three orders of ministers in Christ's Church, Bishops, Priests and Deacons. When it became known that Cutler, Johnson, and five others doubted the validity of the ordination of the Congregationalists they were summoned to appear before the Trustees, who were overwhelmed with sorrow and consternation. To give them time to return to their allegiance they were allowed until the following October to reconsider their position. In the meantime a conference was held, at which Gov. Saltonstall presided, but the result was only to bring out from Cutler, Johnson, Brown and Whitmore a formal declaration of their belief that the Church of England is a true branch of the Catholic Church, and of their conviction that it was their consequent duty to be admitted into her communion. On the 27th of October, 1722, it was voted to excuse Cutler from the Rectorship, and from that time all Presidents of the College were required to conform to the Savbrook Platform.

We have the authority of Dr. Cutler's contemporaries for saying that he was "a man of profound and general learning in the various branches of knowledge cultivated in his day, particularly in Oriental literature," and that "he presided over the Seminary which he was called to superintend with dignity, usefulness and general approbation." The Rev. Dr. Styles asserted that "he had more knowledge of the Arabic than any other man in New England before him, except President Chauncy, and his disciple the first Mr. Thacher." He was well skilled in logic, metaphysics, moral philosophy, theology and ecclesiastical history. He spoke Latin with fluency. He was a noble orator, and a man of great dignity and commanding presence. His position, reputation and great influence made his renunciation of the views generally held, and his conformity

to the Church of England, events of vast magnitude, involving consequences which no man could estimate. "His conversion," says Mr. Quincy, "shook New England like an earthquake." When the appalling news came to Joseph Webb of Fairfield, he wrote plaintively to Cotton Mather, "I apprehend the axe is hereby laid to the root of our civil and sacred enjoyments."

Many earnest, faithful men followed Cutler and his friends into the Episcopal Church, bringing with them the conscientiousness and self-sacrificing devotion to truth, which induced them to renounce the views in which they had been educated, and being natives of the country, and accustomed to New England ways, they were more useful than clergymen educated in England. When Mr. Beach, who had been one of Cutler's pupils, renounced Congregationalism, a shrewd matron wisely observed, that "she knew Mr. Beach would turn churchman, for she never heard of any one that kept reading church books but what always did."

Some ill-natured persons, who could not believe that any one was capable of making great sacrifices for the sake of doing right, said that Cutler had long been at heart a churchman and that he waited until there was to be a new church in Boston, to which he might hope to be appointed, before declaring publicly what he had held privately. The Rev. Henry Harris, assistant to the Minister of King's Chapel, accused him of insincerity in a communication sent to the Bishop of London, which, if it ever reached him, remained unnoticed. On the 22d of June, 1724, Harris, who was never friendly to Cutler, and who charged him with holding popish and jacobite principles, wrote to the Bishop's successor that "the motive of this person's conversion was the prospect of a new church in this town," and that "his behavior is so imprudent, his notions so wild and extravagant, and his principles so uncharitable," that "the church will never flourish under his care." The whole tone of the letter confirms the statement in a letter written by Samuel Johnson to the Bishop of London, Oct. 10, 1724, that Harris was dis-

appointed because he was not himself chosen Rector of Christ Church. There can be no doubt of the sincerity of a man who relinquished the advantages of a highly honorable position, a good salary, a quiet, happy home, the esteem of a whole community and the friendly intercourse of his ministerial brethren, and who said to those with whose ecclesiastical views he had always agreed, "your opinions are unsound, and your ordination is not valid," who suffered his labors for the Divine Head of the Church to be interrupted until he could receive authority from the laying on of a Bishop's hands, and who exposed himself to the dangers of two long voyages and of the fatal pestilence, that he might share in the reproach and sufferings and privations of the Episcopal Church in this land. Cutler was an honorable, christian gentleman, incapable of any thing mean. Upon his removal to New Haven the college paid £90 for his house in Stratford, and this sum he repaid when he was deprived of the Presidency.

On the 2nd of October 1722, the committee wrote to him the following letter:—

"We the Subscribers congratulate you and the gentlemen your friends on account of your late Declaration, and we pray to God it may have that happy influence on this country which some men so much dread and deprecate while others expect benefit by it.

Sir, we being appointed a Committee for taking in subscriptions to build a new house for the Worship of God at the North end of Boston, (our present building not being capable to contain the people of the Church,) and having the hearty concurrence and prayers of the Rev. Mr. Samuel Myles in our undertaking, we have thought proper to acquaint you that we would have you come to Boston, and by what we have learnt from the gentlemen of the Church, we take upon us to assure you, that a passage shall be provided for you, and all things proper to support the character of a gentleman during your stay in London, whither with the approbation of the Rev. Mr. Samuel Myles, we shall send our humble petition to our Right Rev. Diocesan, My Lord Bishop of London, that after the Church that is now designed to be erected, he would be graciously pleased to grant his License to you to preach in, the people here being willing to maintain you.

We desire that Mr. Brown, and Mr. Johnson, may come down with you in order to accompany you to London, which gentlemen shall likewise be our care to procuring them a passage and doing them all the services in our power. We make no question but that you will all be very kindly received by the Rt. Rev. the Bishops, both the Universities, and the Hon'ble Society, and although your sincerity, Mr. Cutler, is called in question by the Rev. Mr. Henry Harris, yet we hope your future be-

haviour will fully demonstrate your integrity. And if that worthy gentleman should by some wicked men be unhappily persuaded to persist in his opinion yet, notwithstanding, we assure you, Sir, that your coming to Boston, by the month of November, will be very grateful to the Church here, and you all may depend upon an hearty welcome from the Rev. Mr. Samuel Myles, the whole body of the Church and in a particular manner from

Gentlemen, your friends and very humble servants,

JOHN BARNES,
THOMAS GRAVES,
GEO. CRADOCK,
ANTH. BLOUNT,
JOHN GIBBONS,
THOS. SELBEY,
GEO. MONK.

P. S.—We assure you that care shall be taken of your spouse and children, either here or where else you please, till your return from Britain. We expect a positive answer by the bearer of this letter."

Cutler, Johnson and Brown came to Boston, where they were cordially welcomed and hospitably entertained. Their passages were paid, and a sum of money subscribed for Mr. Cutler's subsistence while at London. Taking with them the fullest testimonials from Mr. Myles and others, they sailed from Boston on the 5th of November, arrived at Ramsgate on the 15th December, 1722, and went the same day to Canterbury, where they had to wait three days for the stage coach to take them to London. The Cathedral, and the solemn and magnificent services filled them with admiration. They went to the Deanery, and having no letters to any persons of distinction in Canterbury, sent in word that three gentlemen from America, who had come over for Holy Orders, desired to pay their respects to the Dean. It so happened that the Dean, Dr. Stanhope, was presiding at a dinner given to the members of the Cathedral Body, and they were then reading the Declaration of Cutler and his friends from a London paper. The Dean himself came to the door to greet them, and as they entered, every one rushed forward to grasp their hands, and they were urged to repeat the whole story.

At London they were most kindly received by the Bishop, and Dr. Grandorge, one of the Prebendaries of Canterbury, who was Chaplain to the Earl of Thanet, gave each of them ten

guineas from the Earl for the purchase of books and afterwards procured his Lordship's subscription of £90 for this Church. The ordination of the three candidates was delayed by the illness of Mr. Cutler, who suffered from a severe attack of small-pox, the disease so fatal to Americans visiting England. When he recovered, the Bishop of London, Dr. Robinson, was lying at the point of death, and Cutler, Johnson and Brown, were ordained at St. Martin's Church, by the Bishop of Norwich, Dr. Green, in March 1723. Mr. Brown took the small-pox and died on Easter Eve. Mr. Cutler received the degree of Doctor of Sacred Theology from both the Universities of Oxford and Cambridge and Mr. Johnson that of Master of Arts. On the 26th of June Dr. Cutler, after making the usual declaration of conformity to the Liturgy of the Church of England, was licensed by the Bishop of London to officiate in Massachusetts. He left England in July, and reached Boston, on the 24th of September.

Dr. Cutler was one of the missionaries of the Society for propagating the Gospel in foreign parts. That venerable Society, to which this parish is indebted for assistance in the support and maintenance of its clergymen from the opening of the Church until our separation from England, was founded in 1701, "for the conversion of our own people, Indians and negroes." Dr. Cutler's reports to the Secretary of the Society, published in the third volume of "Perry's Historical Collections of the American Colonial Church," furnish a complete history of Christ Church during his incumbency of forty-two years. In his first letter to the Secretary, dated Jan. 4, 1724, he writes, "on the last Sunday I preached in our new Church, that being the first time of our assembling in it. It is not yet finished, but workmen are daily employed upon it, and we put it into as good a posture as we could to receive an audience. Our Church was very much crowded with hearers, and the prayers of the Church were performed in a very regular manner, and yet there was scarcely any apparent diminution of the

attendants at the other Church in Boston." There were no parochial bounds, and about eighty families belonged to this parish. Divine Service was held on Sundays, and although somewhat interfered with by the workmen, on some particular festivals, besides the days of fast and thanksgiving enjoined by the authorities. The Church was ordinarily full with constant and transient hearers. The Lord's Supper was administered once a month to about forty communicants. On the 23rd of September, 1725, he reports twenty-two baptized since the December previous, and "seventy-five Communicants, seventeen whereof live out of town," and he adds, "it is with a great deal of pleasure and truth that I let the Hon. Society know that I live in peace and love with a numerous and very increasing congregation, who are very constant and very devout at our public worship." In these returns, made generally twice a year, we find the number of baptisms increasing to thirty-seven, while the number of Communicants reaches ninety-four, as many as seventy attending at one time. Many are drawn into the Church, especially the young; the people constantly and reverently attend public worship; the Congregation numbers full eight hundred persons; and with evident satisfaction the good Doctor says, "my parish is in peace." On Christmas Day, 1748, he had eighty-one at the Communion, besides a very large congregation of dissenters and others, although it was a Sunday, and on the next day, he wrote to the Secretary "My congregation is rather on the increase, though my church is situated to the least advantage for it of any in this town, and I hope it will keep on the increasing hand since God has blest us with that peace and unity which is a very promising symptom of it." In 1750, he speaks of his own Church as the smallest of the three Episcopal Churches of Boston and the most inconveniently situated for growth. It was surrounded by elegant mansions, the residences of the rich gentlemen of that age, but several of the families who lived here in almost regal splendor, and with whom Dr. Cutler was a

welcome guest, appear to have attended King's Chapel. Christ Church was never, in the Colonial times, a self-supporting parish.

Humphrey's historical account of the Society for propagating the Gospel says, that "the members of Christ Church have in many respects proved themselves a worthy people, very devout in the public worship and conscientious in their lives and actions." Sir Harry Frankland, who lived on Garden Court street next to Gov. Hutchinson, and to whose house Benjamin Franklin came as a newsboy, wrote in 1748, "Christ Church has a large tower, a fine ring of eight bells, a beautiful steeple, and having an elevated situation it may be accounted a noble structure for this part of the world."

In our parish library are some fine copies of folio editions of standard English theological books, presented by "the venerable Society" and bearing their seal, a missionary on the prow of a ship holding out the Gospel to natives on the shore, with the motto: *Transiens adjuva nos*, and surrounded by the words, *Sigillum Societatis de promovendo Evangelio in partibus transmarinis*.

In December 1746, Dr. Cutler acknowledges the goodness of the Rev. Mr. Dechair in the books already presented by him and the addition he designs to them for a Parochial Library in this Town and the Society's goodness in allotting that benefit to this parish, adding, "we shall show our gratitude in providing a convenient place for them; and I promise for myself and hope for my successors the greatest care to preserve the books from hurt and embezzlement and to make the best advantages we can of such a pious donation."

April 7, 1728, Dr. Cutler wrote to Dr. Z. Grey that a young man had given by will £130, of which £30 was for the poor, also the residue of his estate to be equally divided between Christ Church and the college for the education of Episcopal scholars, adding "It is said the college will reject the gift as they once did an organ willed them for the service of Almighty God."

In the replies to the queries addressed to the ministers employed by the Venerable Society, in 1724, Dr. Cutler stated that this Church had no Communion plate besides a silver cup. That is the smaller of the two Chalices on which are the words "The gift of Captain Thomas Tudor to Christ Church, in Boston, 1724." The gold and silver received in the collections were set apart for the purpose of procuring additional vessels for the Communion service, and the offerings on the day of thanksgiving, Nov. 13, 1729, were devoted to the same object. Two of the large flagons were procured with these contributions, and they are marked "Belonging to Christ Church, Boston, New England, A. D. 1729." The name and arms of Leonard Vassall are on a Patten given by him in 1730. The massive christening basin bears the inscription, "The gift of Arthur Savage, Esq., to Christ Church in Boston, 1730," and the arms of his family. On two of the flagons, the larger chalice, a patten, and a plate called "a receiver," and used to receive the alms and other devotions of the people, may be seen the royal arms, with the words "The gift of his Majesty King George II., to Christ Church at Boston, in New England, at the request of his excellency governour Belcher, 1733." There is also an oval vessel with a cover, which was presented in 1815 by Mrs. Hannah Smith.

Besides the silver, King George II. gave to this Church a folio Bible, two folio Prayer Books, bound in Turkey leather, and twelve others bound in calf, gilt, together with book-marks made of ribbon similar to that worn by the noble order of the Garter, and trimmed with gold fringe, an altar piece, cushions, carpets, damask, and two surplices of fine holland. Two Prayer Books were reserved for the use of the Governor and Lieutenant Governor, and two were placed in the Wardens' pew. The Royal Bible was placed upon the Reading Desk by vote of the Vestry. It was at one time discarded and consigned to a closet. It has been restored to its position and is regularly used in divine service. It was printed at Oxford in

1717 by John Baskett, and is celebrated for the elegance of the printing and the engravings. An error, not in the text, but in the heading at the top of the page, at the 20th Chapter of St. Luke, has given it the name of the Vinegar Bible, by which it is well known to bibliographers. Three copies of this edition were printed on vellum, one for the King, one for the Duke of Marlborough's library and one for the Bodleian library. Four of the Prayer Books remain, and having been adapted to the American Service, are now in use.

Gov. Belcher, to whose favorable representations of Christ Church, this parish is indebted for the King's generous gifts, was a Congregationalist, and when he was appointed Governor, Dr. Cutler expressed his fears of the injury that he might do to the Church here in a letter to the Bishop of London, dated Feb. 24, 1730. "This Gentleman" he writes, "is a professed Dissenter, and perhaps in New England he never was at Church on any Sunday or other festival in his whole life, and lately refused to marry his daughter to a young gentleman baptized and brought up in the Church of England before he absolutely promised to forsake the Church, which he has accordingly done." In 1731 Gov. Belcher was so unfortunate as to appoint a fast on the 25th of March. Dr. Cutler and Mr. Price waited upon him, and told him that it was Lady Day, and a Festival of the Church of England. The Governor very courteously said that had he known it he would have taken some other day. Mr. Price was so rude as to tell him he believed it was done purposely to affront the Church, and the Governor writing an account of the interview to the Bishop of London, says, that he would have "treated Mr. Price very roughly" had it not been "in regard to Dr. Cutler and Mr. Harwood, who behaved themselves consistent with their character;" and he adds that they "have acquired so much respect and reputation not only by their preaching but by their virtuous and regular lives that they have the good will of all who have the pleasure of their acquaintance." Dr. Cutler's good temper, forbearance and suavity of manner seem to have se-

cured the kind regard of Gov. Belcher, and without doubt, his interest in the welfare of Christ Church was founded upon his respect for its Rector.

The bells were procured by subscription. They are eight in number. The lightest weighs 620 lbs. and the heaviest 1545 lbs. They cost £560 in England. The freight was given by Mr. John Rowe, and the charges for wheels and putting them in place amounted to £93. The inscriptions on them tell their story so fully that we let them speak for themselves. The tenor, first, says, "This peal of eight bells is the gift of a number of generous persons to Christ Church in Boston, New England, Anno 1744, A.R." The second, "This Church was founded in the year 1723, Timothy Cutler, Doctor in Divinity, the first rector, A.R., 1744." The third says, "We are the first ring of bells cast for the British Empire, in North America, A.R., 1744." The fourth exclaims, "God preserve the Church of England, 1744." The fifth commemorates, "William Shirley, Esq., Governour of the Massachusetts Bay in N. E., Anno 1744." The sixth tells us, "The subscription for these bells was begun by John Hammock and Robt. Temple, Church Wardens, Anno 1743, compleated by Robert Ienkins and Ino. Gould, Church Wardens, 1744." The seventh adds, "Since generosity has opened our mouths, our tongues shall ring aloud its praise, 1744;" and the eighth concludes, "Abel Rudhall of Gloucester cast us all, Anno 1744."

These bells are provided with wheels for round ringing, but they are now struck by means of cords attached to the tongues instead of being rung as they were formerly. They are remarkable for purity of tone, sweetness and harmony. They may still be heard, as in the olden time, during the week preceding and the week following Christmas, filling the night air with the glad tidings that angels brought in the night to the shepherds in the field. They mourn with those who bear away their dead, peal merrily at marriages, and help us to compose our thoughts as we ascend the hill to this House of Prayer.

When Charlestown bridge was opened, on the 17th of June 1786, they joined with the guns at the Castle, on Copp's hill and on Bunker hill in celebrating the union of the two towns, and in a few days they may welcome the city of Charlestown to a closer union.

The first organ was brought from Newport in 1736. Mr. William Price, who was very active in all parish matters, not only went to Newport to examine it but also offered to play upon it gratuitously for one year, after which he was to have a salary of ten pounds per quarter. Some years afterwards when Mr. Greateon, Dr. Cutler's assistant, was sent to England for orders, he was requested to bring back with him an organist "who had some trade—if possible a barber—whom the congregation might improve in his occupation." The second organ was made by Thos. Johnston in 1759. The interior of this organ was rebuilt by Mr. Goodrich about fifty years ago. The four figures of cherubim in front of the organ, and the two chandeliers were presented in 1746 by the Captain, John Grushea, and the owners of the British Privateer named the *Queen of Hungary*, and were taken from a French vessel.

Our ancient records, and the ponderous account books, kept with scrupulous care and wonderful penmanship, give the names of generous friends who contributed towards the cost of the church, organ and bells. They refer to the courtesies extended to the new parish of Trinity Church, to a dinner given to the clergy who held a convention in this Church in 1738, and to the congratulations offered to Gov. Shirley, on the arrival of his commission in 1741, when the Wardens and Vestry waited upon his Excellency, of course in full dress, with Dr. Cutler in his Canonicals.

At every meeting of the New England clergy our first Rector seems to have taken the lead. His long and useful ministry forms a large portion of the history of the Church in Massachusetts. While he avoided controversy with those who differed from him in theological views, he was zealous in contending for

the Church, faithful in preaching the gospel and industrious in extending the borders of the Kingdom of the Lord. His accession to the Episcopal Church made it a formidable body, and Cotton Mather in order to strengthen the Independants and secure their exclusive rule, requested, in the name of the assembled ministers of his denomination, that a Synod might be called. Cutler and Myles presented a memorial to the Governor and to the General Court, remonstrating against this measure, and sent a copy of the memorial to the Bishop of London. The energetic measures taken by Dr. Cutler, in which he was assisted by his friend Mr. John Checkley, secured an order from the Lords in Council, forbidding the meeting of the Synod.

After Dr. Cutler's conversion the policy of excluding Church of England clergymen from the Board of Overseers of Harvard College was resolved upon. Harris, who held a seat at the Board was no longer summoned, and Cutler and Myles were not notified of the meeting. Cutler, who was always on the alert to vindicate the rights of his order, claimed that they were entitled to seats as teaching elders in one of the six neighboring towns. Arrayed against him was the whole power of the Independants who ruled College and State. It seemed to be a hopeless task to attempt to move them. A man of less courage and zeal and conscientious fidelity to his Church and her Divine Lord, would have desisted from an undertaking that could only render him unpopular. Yet Cutler persevered until it was finally decided, on the 16th of June, 1730, that it was not "within the intent and meaning of the act of 1642, that Cutler and Myles ought to be deemed members of the Board of Overseers."

Dr. Cutler was a zealous missionary. He founded the Church at Dedham and officiated there once a month. Besides caring for the Church at Braintree, he preached frequently at Mendon, Stoughton, Sudbury, Billerica and Scituate. His proceedings at Scituate having been misrepresented in an abusive

article in the *Boston News Letter*, of Aug. 19, 1725, a paper claiming to be published by authority, he wrote to Gov. Dummer denouncing the statements in the paper as "tending to the ruin of his reputation, the disadvantage of his labours in religion, the discouragement of any missionary in the faithful discharge of his duty, and the injury of the Church of England," and demanding "reparation to his character and protection for his Church." In consequence of this spirited remonstrance, Gov. Dummer ordered that the words, "published by authority," should be removed from the paper.

Dr. Cutler's sympathy was extended towards the Episcopalians in New England, who were taxed to support the Independent teachers, and to pay for building and repairing their meeting houses, and who, if they failed to pay these taxes, were deprived of their goods and thrown into prison. As many as thirty were in prison on this account at one time in a single town. These facts were stated in a petition signed by Cutler and others, addressed to the King. This petition was referred to a Committee of the Council to inquire whether the Acts of the Assembly were contrary to the New England charter, but no action was ever taken upon the subject. In our records are accounts of the proceedings of several joint meetings of the Vestries of King's Chapel and of Christ Church, held to take measures for the relief of those who were fined and imprisoned for not supporting a ministry and mode of worship of which their consciences did not approve. The following are among the votes adopted, "That the committee be empowered to defend any Churchman that shall be presented for travelling to or coming from any Church of England, throughout this province for the worship of God," and "That the Committee be empowered to defend the Church of England Ministers in case they should be prosecuted in any of the courts of this province for marrying according to the custom of marrying in the Church of England, provided the said ministers do marry according to the usage in the Common Prayer Book and Canons of the said Church."

The rulers of the land in those days claimed that they and their fathers had left their native soil and comfortable homes, tempted the foaming billows, and rested in the howling wilderness amidst untamed beasts and savage men, to escape from spiritual tyranny which took the form of taxation for the support of a ministry whose rites and doctrines their consciences could not approve. It may be said in their defence that they were no worse than those who tyrannized over them in England, but their advocates cannot maintain that New England was settled in order to propagate civil and religious liberty.

From the day of his ordination to the close of his ministry Dr. Cutler never ceased, as he had opportunity, to urge the appointment of a Bishop for America. But the King was indifferent, and the ministry were unwilling to incur the enmity of the Dissenters, and for political reasons they refused the petitions of the Clergy at home and in the provinces. Earnest and good men were lost to the ministry of the Church because they could not go "home for orders." Of those who went, one-fifth died. Confirmation was never administered. The scattered clergy were discouraged. Yet, under all the difficulties arising from the want of Episcopal oversight, and from the hostility of the dominant sect in New England, Dr. Cutler labored without ceasing until the infirmities of age compelled him to rest. During the last nine years of his life he was unable to perform public duty. He died on the 17th of August, 1765. In the funeral sermon preached by Dr. Caner, his former pupil, and his friend of many years, he is described as "a wise, a learned, and pious man, a good christian, a faithful steward of the mysteries of God, a tried soldier and champion of Jesus Christ, who, in prospect of the recompense of reward that was set before him, despised the frowns and flatteries of the world, maintained his great Master's cause with undaunted courage and steadfast resolution, and is now, we trust, entered into the possession of the joy of his Lord."

He was buried under the chancel, and upon a small slab may be read the following inscription:—

“Here Lyes entombed the Body of the Revd.
TIMOTHY CUTLER, D.D., first minister of this
Church, deceased Augst 17th, 1765. aged 81 years.
Also the Body of Mrs. ELIZATH CUTLER, widow
of the above, died Sept the 12th, 1771, aged 81 years.”

During the first part of Dr. Cutler's long illness his duties were performed by the other clergy of Boston. James Greateon, who graduated at Yale College in 1754, offered to act as lay reader, and his services were accepted. On the 23rd of Oct. 1759, the Wardens and Vestry gave him a letter of recommendation, addressed to the Bishop of London, requesting that he might be ordained, and appointed to serve as Dr. Cutler's assistant. Mr. Greateon went to England, received Deacon's and Priest's orders, and returned to Boston, where he arrived on the 30th of May, 1760.

After Dr. Cutler's death an unpleasant controversy arose in the congregation, sadly disturbing the peace and harmony so long enjoyed under the first Rector. Long letters were written to the Secretary of the Venerable Society on the subject. The Wardens requested that Mr. Greateon should be appointed successor to Dr. Cutler, but Robert Jenkins and others sent a remonstrance against the appointment. Meetings of the proprietors were held. Every one's right to vote was carefully scrutinized, and it was found that seventeen of those who signed the remonstrance were not proprietors of pews. The others yielded to the wishes of the majority, and Mr. Greateon was recommended by a unanimous vote. Finding it however impossible to unite the congregation in his favor, even after this decisive vote, Mr. Greateon wrote to the Secretary of the Society on the 28th of August, 1767, requesting a removal from this mission.

At this time, as we learn from the letter of the Wardens, the Church was “commonly well filled with an orderly and well behaved congregation, tho' poor,” and being situated “at the North part of the Town where the inhabitants were not so wealthy as those near the other Churches,” they had “a larger proportion of the poor to support by charity.”

The Wardens were very much disappointed when they found that the parties who were at variance could not be united in Greateon's favor. They did not presume to determine where the fault lay, but made this general observation, that "every man is not endowed with faculties to make himself serviceable and agreeable in all places," and then tried to find a person in whom they might form a union. They providentially heard of Mr. Mather Byles, a recent convert from Congregationalism. He was the son of Dr. Mather Byles, Pastor of Hollis street Church, graduated at Harvard College in 1751 and was ordained to the Congregational ministry, at New London, in 1757, when he was twenty-three years old. He relinquished his charge in April, 1768, to enter a communion which he conscientiously preferred, proving his sincerity by returning to the people among whom he was settled the whole sum of £180 given to him when he first came to them. The proprietors of this Church on Easter Monday, 1768, empowered and instructed the Wardens and Vestry to invite Mr. Byles to be their minister. They also raised a sum of money to assist in paying his expenses in going to England for orders, and agreed to give him £100 per annum. He accepted the invitation, came to Boston, and sailed for England, taking with him the proper testimonials to be laid before the Bishop of London. After his Ordination he was appointed missionary by the Venerable Society and returned to Boston, where he arrived on the 28th of September, and was cordially received by his parishioners. He found one hundred families and fifty communicants. He was a faithful and laborious pastor. In our Register we find ninety-eight baptisms recorded by him in a single year. He was a gentleman of amiable character and a very acceptable preacher, and might have continued to be Rector of Christ Church for many years had it not been for the breaking out of the War that separated the colonies from the mother country. In a difference that unhappily occurred between him and his congregation he nobly yielded his just claims for the sake of

peace. The Society for propagating the Gospel made him an allowance of £40 a year, in addition to the £100 voted by the Parish, but the people, thinking themselves entitled to one-half of the Society's bounty, refused to pay him more than £80 a year. Dr. Byles being encouraged by the Secretary to maintain his rights, manifested his dissent from the view taken by the proprietors, by declining to officiate for two Sundays, and eighteen of his friends surrendered their seats. But when he found that the good of the Church demanded the sacrifice he acquiesced with their proposals and returned to his charge. Like his father, he was a staunch loyalist, and the revolutionary spirit was already at work in his own congregation. Some remained, like their minister, true to their old allegiance; but many sympathized with the friends of liberty, and Dr. Byles finding that an implacable spirit prevailed, communicated to his Vestry, on Easter Tuesday, 1775, an invitation which he had received to become the minister of St. John's Church, Portsmouth, N. H. The result was their parting by mutual consent.

The last baptism recorded by his hand was on the 11th of April, the last burial on Easter Eve, April the 15th, and the last marriage on the 17th. The 18th of April, Easter Tuesday 1775, is a memorable day in our annals, connecting the history of this Church with that of the Nation. It was the last day of the Rectorship of a clergyman owing allegiance to the King of Great Britain. That evening, the Sexton of Christ Church, Robert Newman, sat quietly in his house on Salem street, opposite Bennett street, assuming an unconcerned look and manner to avert the suspicion of the English officers who were quartered upon him, but impatiently expecting the arrival of a friend, a sea captain, who was watching the movements of the Regulars. On the other side of the river was Paul Revere, waiting for them to communicate to him the intentions of the English.

“ If the British march
By land or sea from the town to night

Hang a lantern aloft in the belfry arch
 Of the North Church tower as a signal light :
 One if by land and two if by sea :
 And I on the opposite shore will be
 Ready to ride and spread the alarm
 Through every Middlesex village and farm
 For the country folk to be up and to arm."

Mr. Newman succeeded in eluding the vigilance of his unwelcome guests, took down the church keys, and with two lanterns in his hand, went out, met his friend, heard the news he brought, opened the church door and locked it again after him, and went

"Up the wooden stairs with stealthy tread
 To the belfry chamber over head
 And startled the pigeons from their perch
 On the sombre rafters that round him made
 Masses and moving shapes of shade,
 Up the light ladder slender and tall
 To the highest window in the wall."

Paul Revere, from Charlestown, by his horse's side

"Watched with eager search
 The belfry tower of the old North Church
 As it rose above the graves on the hill
 Lonely and spectral and sombre and still
 And lo! as he looks on the belfry's height
 A glimmer, and then a gleam of light;
 He springs to the saddle, the bridle he turns
 But lingers and gazes till full on his sight
 A second lamp in the belfry burns."

The twin lights from this steeple waked the fires of war and symbolized two mighty changes. The colonies became an independent nation, and the Church of England in this land is the Protestant Episcopal Church in the United States. If Robert Newman's courage or patience, or firmness or self-control had failed him for an instant, Paul Revere would have looked in vain, across the dark waters at the tall steeple rising above Copp's hill. When his task was done Mr. Newman came down, passed through the Church, jumped out of a back window, went round through Unity and Bennett streets to his house, and succeeded in entering it without being observed. The British found him in bed. They arrested him and threw

him into jail. But he had taken such wise precautions that nothing could be proved, and he was set at liberty.

Dr. Byles writes, that when his Vestry accepted his resignation he agreed to go to Portsmouth, but the very next day the war broke out, and there came no reply to his letter of acceptance. New England was in an uproar. Boston was besieged. It was impossible to attempt a removal, and Portsmouth itself was in the most distracted state imaginable. Christ Church was closed on that memorable night. Of the loyal clergy Sargent of Cambridge and Weeks of Marblehead fled for their lives. Byles, Caner and Walter, with one or two who had taken refuge in Boston, met with difficulty and distress in every shape. Those who were on the British side were exposed in town to famine, and in the country to the sword. All who could, left for England or the Provinces. Christ Church, Cambridge, was used as a barracks by the Americans. Dr. Byles offered to officiate in his old Church, but his proposal was treated with neglect. He lost his salary and his property, he says, "in the ruins of his country." Shut out from this church he visited the hospitals, preached as he had opportunity, baptized thirty-eight and attended fifty-six funerals.

Dr. Byles could not forget that he was a subject of the King of Great Britain and bound to him by his oath of allegiance. He had promised to conform to the English Liturgy. He was a minister under the jurisdiction of the Bishop of London, and in the employment of the Society for propagating the Gospel. He could not cease to consider the King the Sovereign of this country, unless he should relinquish the right to govern it. He went into exile, in poverty, because it was right, cheering himself with the promise, "Fear none of those things which thou shalt suffer. Be thou faithful unto death, and I will give thee a crown of life." He went to Halifax in 1776, being "well convinced that if the government should not be re-established no Episcopal Church would be tolerated in New England." He is named in the act of 1778, which proscribed and banished Gov. Hutchinson, Gov. Bernard and many of the

most respectable men of Boston. By this decree it was enacted that if any of the persons named in it should return, it became the duty of every person to apprehend them and bring them before a justice of the peace, who was required to commit them to jail, there to remain until they could be sent out of the state into the dominions of the King of Great Britain; and if they returned again they were to suffer the pains of death, without benefit of clergy.

At Halifax Dr. Byles was appointed Chaplain to the Garrison, and Assistant to Dr. Breynton, Rector of St. Paul's, by whose kind generosity the refugee clergy were greatly aided. Dr. Breynton's portrait hangs in our Vestry-room with those of Drs. Cutler, Walter and Caner. In 1788 Dr. Byles was appointed Rector of the Parish of St. John, New Brunswick, on the death of the first rector, the Rev. George Bissett. He died on the 12th of March, 1814, in his eightieth year. His first wife was Dr. Walter's sister. His second wife was Sarah Lyde, to whom he was married in 1777, at Halifax.

In Trinity Church, St. John, is a mural tablet with the following inscription :

Sacred
To the memory of the
Rev. Mather Byles, D.D.,
Rector of this Parish
and
Chaplain of the Garrison
Twenty-five years
Died on the 12th of March
1814
In his 80th year.
Father into thy hands I commend my spirit
St. Luke c. 23, v. 46.
This monument was erected
By his affectionate wife
S. Byles.

The Episcopal Church was paralyzed by the rending asunder of the ties which bound its members to the home of their fathers. The support of the Venerable Society was withdrawn. In the minds of the people the English Church was identified with the British Government. Bishops were members of the aristocracy. Our forms of prayer contained pe-

titions for the King. There were a few clergymen who felt themselves absolved from their oaths of allegiance by the Declaration of Independence, and they gathered the feeble, scattered fragments of our older churches. In 1778 the French Congregation, as it was then called, received from the American Government leave to use this church, which had been closed since the breaking out of the war, and it came very near being lost to our communion, but those proprietors who had remained in town when the British left, persuaded the Rev. Mr. Parker, of Trinity Church, afterwards Bishop of Massachusetts, to preach in it every Sunday afternoon, "by which means," says Mr. Weeks in his account of the state of the Church in 1778, "it remains untouched." The first minister who officiated regularly was the Rev. Stephen Lewis, who took charge of the parish from August 1778 to September 1784. By a vote of the Vestry in 1779, Mr. Lewis was "desired to prepare a proper form of prayer for the Congress of the United States, for the several States, and for their success in the present important contest, to be used daily in the church." The prayers for the King and Royal family were omitted, and in other respects the clergy of those days conformed to the English Liturgy. One of our old Prayer Books has paper pasted over the "State Prayers," and was probably used by Mr. Lewis.

Between 1784 and 1787 the north wall of the church was covered with clapboards to protect it from the weather. This must have been a heavy tax upon the resources of the thirteen proprietors and the small congregation of that time. Many were the expedients to which the Vestry resorted to pay the debts of the church, and to keep the roof and steeple in repair. Even the communion plate was pledged to the creditors of the parish. Mr. William Montague, who graduated at Dartmouth College in 1784, was employed as a lay-reader in 1786, and at the request of the congregation he obtained Holy Orders in June 1787. He continued to officiate until 1792, but does not appear to have been the stated minister of the parish dur-

ing all that period. On the 2d of August 1790, the Vestry voted to close with the offer of Mr. Joseph Warren as a reader. On the 6th of September the Wardens were appointed to wait on the Rev. Mr. Montague and desire him to preach on the following Sunday. At the same meeting it was voted that this church is destitute of a minister, and a committee was appointed to wait on the Rev. Dr. Walter, "to lay before him the true state of this church, and ask him the question whether he will undertake to be the minister of this church in our present low circumstances."

The Rev. William Walter was the son of the Rev. Nathaniel Walter, a Congregational clergyman of Roxbury, and a direct descendant from the Rev. Nehemiah Walter, who was the colleague, and afterwards the successor of the "Apostle Eliot" in the "first church" at Roxbury.

William Walter, was born October 7, 1737, and graduated at Harvard College in 1756. After leaving college he taught a school in Salem, and subsequently received an appointment in the Custom House. When he became a convert to the Episcopal Church, Mr. Barnard, an eminent Congregational minister, recommended him to the Rev. Mr. Hooper, Rector of Trinity Church, in a letter dated October 15, 1763, as one of the best classical scholars in his class, adding, in his quaint language, "he is of that tenderness and softness in complexion which would render him agreeable to people in sickness and distress when they have the best relish for the company of a clergyman."

Mr. Walter went to England, was ordained by the Bishop of London, and was appointed assistant to Mr. Hooper in July 1764. After the death of Mr. Hooper, he became Rector of Trinity Church, where he continued to officiate until the breaking out of the Revolutionary War. Then feeling it to be his duty to observe his ordination vows and his oath of allegiance, and to continue to pray for the King, whom he was bound to honor and obey, he sacrificed his home, his property and his rectorship and went into exile. He was con-

scientiously loyal to what he considered his country, and to the laws both of the Church of England and of the Kingdom of Great Britain. In consequence of his losses, which amounted to £7,000, he received a grant of land from the Crown in Shelburne, Nova Scotia, where he resided for some years, having been appointed Rector of St. George's Church in that town. "His voice," wrote one who heard him preach there, "was clear, distinct, reverential, and exciting instantaneous interest; his manner uncommonly graceful yet dignified, and his sermon instructive, elegantly written, and well delivered." A lady, who is descended from Dr. Walter, visited Shelburne last summer and found St. George's Church almost precisely similar to our own church in its interior. The Dean, Dr. White, who was holding a service there, showed her Dr. Walter's letter of resignation, and introduced her to an old lady who remembered hearing her father say that the "light of the church went out when Dr. Walter left." Having come into the possession of property here through his wife, the daughter of Chief Justice Lynde, of Salem, Dr. Walter was obliged to make frequent journeys to Boston, and finding these long and tedious he was induced to return to this country. It was during one of his visits to Boston, in 1790, that he was invited to take charge of Christ Church. The acknowledgment of the Independence of the United States by Great Britain had removed every obstacle to his acceptance of the invitation, and on the 4th of October he informed the Vestry that he expected to sail for Shelburne, and he wished to know whether it was still their desire that on his return he should take on him the office of their minister.

Mr. Montague finally declined officiating any longer as the minister of this parish in May, 1792, and Dr. Walter was chosen Rector on the 29th of that month. He remained in charge of this parish for more than eight years, fulfilling the duties of his office until the close of his earthly career.

He lived in Charter street, in the house built by Sir William Phipps, which had a spacious court-yard, shaded by "solemn

elms." He was a tall, handsome, and well proportioned man. He wore the full wig, dressed and powdered, and a three cornered hat, black cloth knee-breeches, black silk hose, and square quartered shoes, with large silver buckles. In the street he had on over his cassock and gown a long blue cloak, and even in republican days he maintained the dignity of the Church. He was happy in the possession of a genial temperament. His voice was clear, musical and well modulated, and he is said to have read the service "like one inspired."

He preached for the last time on the 23d of November, and died on the 5th of December, 1800. His funeral was attended by the clergy from neighboring towns, the officers stationed at the Navy Yard, the societies to which he belonged, and by citizens of all classes. Fifty pairs of black gloves, and as many scarfs of white linen, were given to the chief mourners, and the long procession, reaching from his house to Hanover street, after passing through several streets, came to the church, where, at the request of the Vestry, the burial service was read by Dr. Gardiner, and the sermon was preached by Dr. Parker. His remains rest in the family tomb beneath the church.

An obituary notice says of him, "In the death of this truly valuable minister religion mourns the loss of one of her most obedient children and brightest ornaments; the church over which he presided a zealous pastor and her great glory; humanity a firm friend: literature and science a scholar and support; his disconsolate children a fond, instructive and dignified parent; his other relations and acquaintances a most faithful counsellor, and the poor an upright steward and benevolent almoner."

In 1789 an act of incorporation was procured from the General Court. In the same year this parish declined to send delegates to a proposed convention in Salem, as requested by St. Paul's Church, Newburyport, and appointed Dr. Parker to represent it in the General Convention on the 29th of September, at Philadelphia. Delegates were chosen to represent

this parish in a Convention held in Boston in 1791, to prepare a constitution for the government of the churches in this State, and it appears from the journals of our Diocesan Conventions that, in their annual meetings, there were lay delegates present from Christ Church, together with the minister for the time being. Our earliest volume of the Records of the Vestry, after alluding to many desperate struggles with poverty and debt, ends with Dr. Walter's funeral. The succeeding volume is lost.

In May 1801, the Rev. Samuel Haskell succeeded to the Rectorship, in which position he continued until September, 1803, when he resigned to take charge of the Church in Gardiner, Maine.

At that time our feeble and depressed parishes were glad to avail themselves of the services of young men who were preparing for the Congregational ministry, and who were willing to act as lay readers. William Jenks, afterwards the highly respected and well-known Dr. Jenks, of Boston, read the service in Christ Church, Cambridge, and there Asa Eaton, a college student, first became acquainted with the Liturgy of our Church. He was born at Plaistow, N. H., July 25, 1778, and is supposed to have had in view, while engaged in classical studies, the ministry of the Congregationalists. Upon his graduation at Harvard College in 1803, he was invited to officiate as lay-reader in this Church. He accepted the invitation and entered upon the duties on the 23rd of October. He continued his studies, became convinced of the truth of the claims of the Episcopal Church, and prepared himself for the sacred ministry. In 1805 he was solicited by the congregation to apply for holy orders. Dr. Parker had been consecrated Bishop of Massachusetts, as successor to Bishop Bass, on the 14th of September, 1804, and died on the 6th of December. There being no Bishop here, Mr. Eaton went to New York and was ordained deacon on the 31st of July, and priest on the 2nd of August, by Bishop Benjamin Moore, in Trinity Church in that city.

By the Divine blessing upon his faithful labors this parish rose in the course of twenty years, to a high state of prosperity. In 1812 there were sixteen baptisms, sixty communicants and as many families. The number of baptisms gradually increased to ninety-one in 1818, and the number of communicants to two hundred and twenty. Between 1805 and 1823, when he preached the centennial sermon in this church, Mr. Eaton had presented two hundred and thirty-eight for confirmation and admitted two hundred and seventy to the holy communion. The congregation numbered five hundred persons. When evening lectures were not common in our churches, and were regarded with suspicion by the more conservative of our clergy and people, Mr. Eaton established a third service on Sunday evenings and maintained it for many years, although it was known that the labor was wearing upon his health, and so brought the Church to the knowledge of many who were entire strangers to her doctrines and worship. He devoted one evening in the week to a parlor meeting for prayer and pastoral instruction. He extended his labors beyond his own parish, and took a prominent part in the formation of the Eastern Diocese and the election of Bishop Griswold, and was one of the few clergy, often not more than four, who attended our Diocesan Conventions. He held at one time the Rectorship of Christ Church, Cambridge, and supplied his own pulpit in order to officiate there from time to time. He extended the same care to the new St. Mary's Church, Newton Lower Falls, aided in the establishment of new Churches at South Boston and Lynn, and helped to keep alive the old parishes of Quincy, Marblehead and Bridgewater. "In standing," says Dr. Edson, "the parish had become at least the second in the State. In point of life and efficiency, as a member of the whole, it was first. It was the point to which poor and feeble parishes instinctively addressed themselves."

In June, 1815, Dr. Eaton, with the concurrence and help of his Wardens Shubael Bell and Thomas Clark, established the first Sunday School in this region. Young men, full of

zeal, came to help the new enterprise, and among the earlier teachers we find the names of many who became clergymen, including the Rev. Dr. Edson, and Dr. Price of New York, and the late Dr. B. C. Cutler. It was at first called the Salem street, Sunday School. Its sessions of two hours in the morning and one hour and a quarter in the afternoon, were held in the Academy that stood next to the Church on the north side. Afterwards the school met in the church galleries, and for a while in the Eliot school house. Mr. Joseph W. Ingraham, whose name is identified with our public primary school system, was the energetic superintendent for twenty years.

Mr. Shubael Bell, the zealous and liberal coadjutor of his Rector in all church work, presented the Altar piece and the Decalogue, and also the Bust of Washington. This bust, executed by an Italian artist, is said to have been carried in procession when funeral obsequies were performed in Boston after Washington's death, and is supposed to have been the first monument erected in his honor. The picture of our Saviour instituting the last Supper was painted by Mr. Penniman. The descent of the Holy Spirit, represented by a dove, with three cherubs, over the chancel, was executed by Mr. Johnson. Below this are the words, "This is none other than the House of God and this is the Gate of Heaven." Under the picture of our Lord is the command, "Do this in remembrance of me," and beneath the tablets containing the Commandments, are the words, "The law was given by Moses. Grace and Truth came by Jesus Christ." The two tablets of the law are separated by two other tablets on which are the Lord's Prayer and the Creed.

Dr. Eaton received the degree of S. T. D., from Columbia College in 1828. The next year, finding an infirmity of voice increasing, he resigned the Rectorship. He was a lover of truth and had a remarkable faculty for weighing evidence. Cautious and scrupulously careful in making up his mind, he felt perfect confidence in the result of his mature deliberation. His judgment was clear and sound. His love for the Church's

ways, and services, and customs was founded upon his firm conviction that the Church is right. After leaving this parish he became City Missionary. In 1837 he removed to New Jersey to be chaplain and head of the family at St. Mary's Hall, Burlington. He returned to Boston and passed the remainder of his days here. We remember him well, his venerable form and his gracious demeanor. His long and useful life was extended over a period of almost four-score years. He died on the 24th of March, 1858, in his eightieth year.

On the 18th of October, 1828, before it was known that Dr. Eaton thought of relinquishing his Rectorship, a committee was appointed to procure an assistant for him in his duties. They were informed by the Rev. G. W. Doane, of Trinity Church, afterwards the Bishop of New Jersey, that William Croswell, of Hartford, a poet and a scholar, was soon to be ordained, and on the 11th of January, 1829, they wrote to him expressing a desire to see and become acquainted with him. Mr. Croswell was ordained deacon in Trinity Church, New Haven, of which his father was the Rector, on the 25th of January. In April he visited Boston, and preached in Christ Church. At this time, unexpectedly to him, Dr. Eaton resigned, and on the 13th of May, Mr. Croswell was chosen his successor. He accepted, entered upon his new office on the 31st, and was ordained Priest, and instituted in this Church, on the 24th of June, being then in his 25th year. In the memoir, written by his father, may be found a full account of the eleven years of his pastorate. He preached usually three times on Sunday, baptized large numbers of children, attended the Sunday School, and performed a great amount of pastoral duty. In 1835, he declined an invitation to Norwalk, writing to his father that he had "an ancient and respectable parish, one of the most reverend and delightful old Churches" to be found in this country, a people attached to him and satisfied with him and a prospect of increasing and permanent usefulness." The next year he refused an offer of the

position of Assistant Minister of All Saints' Church, New York. His poetic taste, warm heart and sincere devotion to his master's work, won the admiration and affection of his people. The number of communicants, which had been reduced after St. Paul's Church was built in 1820, gradually rose to one hundred and seventy-five, and the Sunday School numbered over three hundred scholars. Dr. Eaton was a friend and father to him. His own hymns were sung by his own people. His home was for a while in the building now used for the Sunday School, which he playfully styled "the cloisters of Cripple gate." He likened the steep stairs up which the children clambered into the upper school room to the ladder of faith,

"Whereon their souls may rise
And make through Christ their entrance sure
To mansions in the skies—"

He often came from his study into the Church at dead of night, and "felt," he writes, "oppressed"

"To know that in the lofty room
I was the only living guest.
The ticking of yon ancient clock
That marks the solemn tread of Time,
Against my heart-strings seemed to knock.
And hark! those Christmas bells sublime!
So have they rung a hundred years,
And on the ears that heard them first
The chiming of the starry spheres
With their enrapturing tones has burst."

In his Christmas Eve Pastoral there is an allusion to the figures upon the organ gallery:

"And now a joyous echo rings
And seems the whole angelic row,
That o'er the rood-loft poise their wings,
Their loud uplifted trumps to blow."

It was hard for him to leave the Church which he loved so well, and the correspondence attending his resignation in 1840, when he removed to Auburn, honorable alike to pastor and people, proves that his many friends suffered him to go with great reluctance. The proprietors testified to his faithful and unremitting exertions to advance not only the interests of the

parish but those of the Church at large in the Diocese, to his many sacrifices and to his unbounded liberality. The Bishop, the clergy and many of the laity joined in testimonials of esteem and expressions of regret at his going. Such a loving ministry was well concluded by this beautiful exercise of christian affection. Once more he addressed this venerable sanctuary :

“ Not for thy pomp and pride of place,
 Not for thy relics rare
 Of Kings, and ministers of grace
 Whose names thy vessels bear :
 Not for thy boast of high degree,
 Nor charms of gorgeous style,
 Hast thou been ever dear to me,
 O thou, time-honoured pile !
 But for thy constant truth, which still
 Preserves from age to age
 Unmoved through good report and ill
 The fathers' heritage,
 For six score years thy lofty vaults
 With those ascriptions ring
 Which lift the soul, while it exalts
 The Christ, of glory King.
 And well might walls, so taught, cry out,
 If human lips were dumb,
 And aisles spontaneous swell the shout
 Until the Bridegroom come.”

Dr. Croswell returned to Boston in 1844, and became Rector of the Church of the Advent. He died on the 9th of November, 1851, at the age of forty-seven years. On the following day the Vestry of this parish held a special meeting, and voted to attend his funeral, and passed suitable resolutions, commemorating his unassuming worth, the consistency of his christian character, his fidelity in the discharge of duty and his kindness to the poor, and especially his readiness to visit the sick and dying and perform any pastoral duty for this parish during the vacancy in the rectorship.

In consequence of the loss of the parish records the rest of our history must be very brief. The Rev. John Woart was instituted into the rectorship on the Sunday next before Advent, 1840. He resigned in 1851. We find, by the Journals of the Convention that in the year ending in June 1842, fifty

three were confirmed and forty-five were added to the communion. In 1850, the number of communicants was 125. The Rev. William T. Smithett was instituted on the Feast of the Epiphany, 1852, and resigned in September, 1859. He was succeeded in 1860 by the Rev. John T. Burrill who entered upon the duties of Rector on the 5th of February in that year. The removal of families from the North End to the other parts of the city, during the last thirty years, has greatly diminished the number of attendants upon public worship. Notwithstanding all discouragements a great deal of good has been accomplished, and the annual parochial reports tell of large numbers baptized, confirmed and added to the communion. The parish has enjoyed a large share of spiritual prosperity under its faithful and earnest rectors, the Rev. Messrs. Woart, Smithett and Burrill. In a densely populated part of the city like that which surrounds Christ Church, there must be always members of the Church of England, strangers in a strange land, and needing the ministrations of the Church. Our late Diocesan, Bishop Eastburn, said that if there were no Episcopal Church at the North End this is precisely the spot where we should desire to have one.

The Rev. J. T. Burrill resigned in 1868, and the present incumbent was chosen Rector on the 27th of August, and entered upon his duties on the 1st of October in that year.

One hundred families, some of whom reside in distant parts of the city, may be considered as belonging to this parish. The number of communicants reported to the last Convention was one hundred and twenty. During the previous year thirty were confirmed, and forty-one were baptized. There were twenty one marriages, and seven burials. The Sunday School, with its one hundred and forty four scholars, is accomplishing a great amount of good, and every department of the parish work is conducted with zeal and energy by the present worshippers in this truly sacred house of God.

On this day of historical recollections we ought to celebrate the memory of those whose wisdom, piety and love, have built

preserved and endowed this church, for the glory of God in Jesus Christ whose name it bears. Mrs. Jane Keen Richardson, in her will dated May 24, 1824, and admitted to probate on the 30th day of January 1826, gave her estate on Chambers street, (subject to certain conditions), to the Wardens of Christ Church, in trust, for the support and maintenance of the public worship of Almighty God in said Christ Church; and, the instrument continues, "said Wardens and their successors are hereby enjoined in all their doings relating to the premises to consult the best good of said Christ Church, the temporal and spiritual interests whereof I earnestly and devoutly wish to promote; and further, my will is that preference be given by said Wardens and successors to the payment of the salary of the Rector for the time being of said Christ Church rather than to the payment of other expenses of public worship in said church as aforesaid, provided the income of said real estate be needed for that purpose." If the "Society of Christ Church should worship in any other manner, or believe in any other doctrine, or be subject to any other jurisdiction" than those of the Protestant Episcopal Church, then the estate is given to the Trustees of Donations for the support of the Bishop of the Eastern Diocese. For several years very little was derived from this source. Last year the net income from the estate was \$1182.69.

The sum of \$1,000 was left to the parish by Mrs. Katharine Hay, the widow of Captain John Hay, the youngest son of Lord Hay of Scotland. By her will this sum is to accumulate for the purpose of procuring a parsonage house. It has been invested in the house which stands on "the Academy lot" on Salem street. The income from that house, and from the one in the rear was, for the year ending March 20, 1873, \$714.74, making the whole income of the property belonging to the Church \$1,897.43. The Offertory yielded \$311.49 and the pews \$467.25. Total, \$2,676.17. This paid all the ordinary expenses including the salaries. But this parish must always be liable to large outlays of money to keep this ancient historic

building in repair. In 1804 the steeple was blown down and it was rebuilt in 1807. In 1846 it was found to be in a decaying condition and it became necessary to take it down. On the 17th of August, 1847, the spire, or all above the upper windows, was raised from its fastenings and lowered from the height of one hundred and thirty feet to the pavement without damage or accident—"a fearful and wonderful sight," says one who saw it. That part of the steeple which supported the spire was rebuilt with new sills, posts, braces and finish, the architecture being carefully conformed to that of the original steeple which was considered very elegant. While the spire was on the ground the ball was opened and found to contain a statement of the "blowing down" in 1804, and of the restoration of the steeple in 1807, also an account of the repairs and painting of the edifice in 1834, written by William Crosswell. These were carefully replaced, with an account of the work done in 1847, a copy of Dr. Eaton's Centennial Sermon, and other historical documents, and the whole spire was restored to its place, where it stood safely through the destructive gale of 1869. To the wise forethought and liberality of the Churchmen of 1847 we are indebted for the preservation of the steeple to this day. The cost of this work with repairs and painting was \$2,500 which was raised by subscription.

Other repairs have been made from time to time, often at great cost. In 1830 the pulpit was put in the chancel, one of the two doors, still to be seen in the Vestry-room, opening into it, and the other giving access to the reading desk which stood in front of it. In 1860 it was taken out again, and the present arrangement was adopted. The interior was cleaned and painted and new carpets were put down in 1872. Losses of insurance, consequent upon the great fire of that year, have prevented the entire payment of the cost of painting; and to discharge the debt then incurred and provide for needed external repairs, the parish requires now \$1,000. There have been periods when the Church would have been closed, and its

services discontinued, had not two sisters, noble-hearted, christian ladies, brought their money, like her whom Jesus praised, to the treasury of God's holy temple. To one, always serene and cheerful in her total blindness, the Lord has opened the glories of the mansions of light. The mortal remains of Betsey Loring, after the close of a life of eighty-one years, were committed to the tomb in the cemetery upon Copp's hill, on a quiet Lord's Day in July, 1871. Her memory is most affectionately cherished in this parish.

By the will of Mr. William Price, an active, zealous and liberal member of this parish, dated A.D., 1770, the Rector of Christ Church preaches two of the eight sermons, known as the Price Lectures; and the poor of this parish receive one-half of the amount collected after the sermons, together with twenty shillings sterling.

Miss Eliza Burroughs, daughter of the late George Burroughs, of this city, left to the Rector and Wardens of this Church, in 1872, \$800, in trust for the benefit of the poor of the parish. This amount, with other contributions for charitable purposes, has been invested in a bond of the Chicago, Burlington and Quincy Rail Road Co., for \$1,000 bearing interest at 7 per cent. and is designated, "The Burroughs' Fund." The interest is given to the poor.

Almost a century has passed away since British regiments were stationed here, and it was a pleasant omen of peace and harmony, and almost a pledge of love and friendship, when, by her Majesty's gracious permission, the Band of the Grenadier Guard came to Boston in 1872. And when they came to worship the Lord in this Church, and the red coats once more filled its pews, the event was clothed with historic interest. The men felt themselves at home. And here, on the last New Year's Eve, for the first time since the Revolution, prayers were offered for the Sovereign of Great Britain in a church service in Boston. And to-night, under the united flags of the two great nations, never again we trust to be arrayed in hostility against each other, British and

Americans, holding the one pure faith, members of one holy Church, have joined in prayers, praises and thankgivings to the one God and Father of all, through the Lord Jesus Christ.

AUTHORITIES.

The account of Mr. Newman's movements on that memorable night, when he suspended the lanterns in the belfry as a signal for Paul Revere, was given to the writer by Mr. Newman's son.

The following are among the Authorities consulted in preparing this historical account.

The Records, Account Books and papers belonging to the Parish.

Perry's Historical Collections relating to the American Colonial Church. Vol. 3. Massachusetts.

Documentary History of the Prot. Epis. Church in the U. S. Documents concerning the Church in Connecticut, by Hawks and Perry, Vol. I. Chandler's life of Johnson.

Beardsley's History of the Church in Connecticut.

Quincy's History of Harvard University.

Sabine's American Loyalists.

Updike's History of the Narragansett Church.

Dr. Eaton's Centennial Sermon.

Dr. Edson's Sermon commemorative of Dr. Eaton.

Dr. Croswell's Memoirs.

Sprague's Am. Pulpit.

Collections of the Prot. Ep. Hist. Society.

Anderson's Colonial Church.

Humphrey's Hist. account of the S. P. G.

Wilberforce's Hist. Am. Church.

The Disestablished Church, by the Rev. Walter Farquhar Hook, D.D.

The Landing of the Loyalists, by the Rev. James J. Hill, St. John, N.B. Top. and Hist. Description of Boston, by N. B. Shurtleff, M.D.

ACCOUNT OF THE SERVICES.

The one hundred and fiftieth Anniversary of the opening of Christ Church was celebrated by appropriate services on Sunday the 28th and Monday the 29th of December, 1873.

The Church was very handsomely decorated with flowers, wreaths and branches of evergreen. Over the chancel was a brilliantly sparkling silver star upon a blue back ground. On the pilasters at the sides of the chancel were medallions with the dates 1723 and 1873. The ample folds of the British and American flags were gracefully hung in front of the organ gallery, and above them was the sentence pronounced at the laying of the Corner Stone.

"May the gates of hell never prevail against it."

The massive Plate, used in the Communion Service, was displayed upon the Altar, both on Sunday and Monday evenings, and the soft light of candles in the ancient chandeliers mingled with the brighter glare of the gas-burners. The bells pealed as merrily as they did at Christmas tide in the last century. The singing was by the choir of Sunday School Scholars under the direction of the accomplished organist Mrs. Wm. Kent Stone.

The Sermon on Sunday morning was preached by the Rev. William A. Des Brisay (a great-grandson of the Rev. Dr. Mather Byles, jr., who was Rector, one hundred years ago,) from the text: "These all died in faith, not having received the promises, but having seen them afar off and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth." Heb. xi:13.

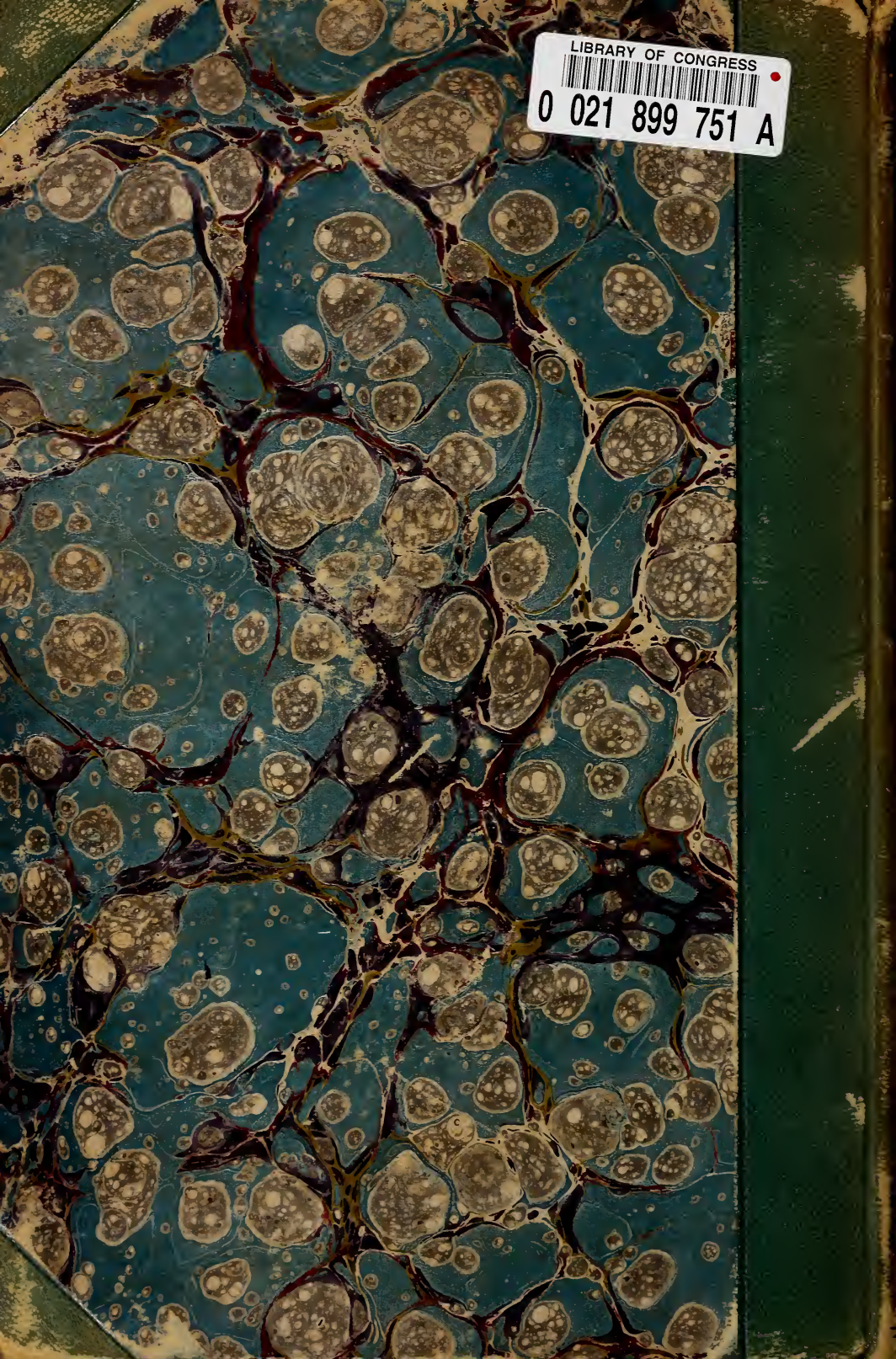
In the afternoon the Rev. Theodore A. Eaton, D.D., Rector of St. Clement's Church, New York, preached from 1 Tim. 3:13, "Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." His father, the Rev. Asa Eaton, D.D., preached the centennial sermon, on the 28th of Dec. 1823. Both these clergymen took part, with the Rector, in the services of the day, reading from the Bible and Prayer Book used by Dr. Byles and Dr. Asa Eaton.

In the evening the Rt. Rev. Bishop Paddock, made his first visitation to this Church. As the Bishop and clergy entered, the choir sang the hymn, "Come hither ye faithful." Evening Prayer was said by the Rev. Mr. Des Brisay and by the Rector, after which addresses were made by the Rev. Dr. Eaton, and the Rev. Drs. Wells and Vinton, who had known this parish and its Pastors for many years. The Rector then announced the presence of the Bishop, and turning to him, presented the congregation to him as their chief pastor, as king in their behalf, his counsel, his prayers, and his blessing. The Bishop made a very beautiful and

impressive address, urging upon the people the duty of quitting themselves like men, in imitation of those who have gone before them, after which he offered prayer and pronounced the benediction.

On Monday evening, the 29th, the church was completely filled, and among those present were the minister of King's Chapel, and other clergymen, members of the Historical Society, the Church Brotherhood, and two Societies composed of British residents. The hymn, "Onward Christian Soldiers" was sung at the entrance of the Bishop and Clergy. Evening Prayer was begun by the Rev. John T. Burrill, of Chelsea, Rector of this Church from 1860 to 1868. The fifth Selection of Psalms was read by the Rev. C. C. Tiffany, Assistant Minister of Trinity Church upon the Greene Foundation. The first lesson was read by the Rev. Mr. Des Brisay, and the second by the Rev. Dr. Eaton. The Nicene Creed was said by the Rev. Dr. Hoppin, Rector of Christ Church, Cambridge, one of our Historic Churches, and the Prayers by the Rev. R. H. Howe, Rector of Christ Church, Quincy, formerly Braintree, the oldest parish of our communion in this Commonwealth. After the Address and the Offertory the whole congregation joined in the Old Hundredth Psalm, and the Bishop said the concluding Prayers and pronounced the Benediction.

2/27/66



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